



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lam. Ra.*<sup>1</sup> A Book<sup>x</sup> We descended it<sup>x</sup> to you<sup>g</sup> to [you<sup>s</sup>] exit the mankind from the darknesses<sup>w</sup> to the illumination<sup>x</sup> by their Lord's leave to *Sseratte* (*a single and specific Path of*) The Mighty The Hameed<sup>2</sup> (*He Who is multitudinously praised/ He Who is iterative praiser*).
2. Allah, Who for Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and *waylon*<sup>3</sup> (*lengthy: stay in a valley in Hell/ bane/ woe*) for the unbelievers for every *affaken*<sup>x</sup> (*slanderous-fabricator/ specious concoctor*)<sup>x</sup> *atheemen* (*repetitive sinner*)<sup>x</sup> of a severe torment.
3. Who<sup>t</sup> *yestahabbona* (*they:z* questingly like/ prefer)<sup>4</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> over the Hereafter's<sup>w</sup> and they<sup>z</sup> repel *a'n* (*off*) Allah's path and *yabghonaha* (*they:z* earnestly-quest it<sup>w</sup>) crookedly; those(*are*) in a far misguidance.<sup>x</sup>
4. And not We sent of a messenger except by his people's tongue, to manifest<sup>5</sup> [*he*] for them; so misleads Allah whom<sup>p</sup> [*He*] wills and *yahdey* (*[He] divinely-guides*) whom<sup>p</sup> He wills; and He (*is*) The Mighty The Hakeemo (*infinite hekma*<sup>6</sup> Possessor).
5. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/ signs/ proof*) that let-exit [you<sup>s</sup>] your<sup>t</sup> people from the darknesses<sup>w</sup> to the illumination<sup>x</sup> and let-[you<sup>s</sup>] remind them by Allah's Days; verily in *tha'leka* (*afar-that-it/ that*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (= *Aya'te*<sup>w</sup>) for every *ssabbaren* (*an ever/ stout patience-endurer*), *shakoren* (*iterative thankер*).
6. And *edh* (*when/ since*) said *Mosa* (*Moses*) for his people: let remember you<sup>z</sup> Allah's boon<sup>w</sup><sup>7</sup> on you<sup>b</sup> *edh* [*He*] delivered you<sup>b</sup> from Pharaoh's *aal'e* (*family, house- / kin/ chiefs/ followers*) [*they*] afflict you<sup>b</sup> the ill torment;

الرَّ كَتَبَ أَنْزَلَنَا إِلَيْكَ  
لِتُخْرِجَ النَّاسَ مِنَ الظُّلْمَةِ  
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ  
الْعَزِيزِ الْحَمِيدِ ①

اللَّهُ الَّذِي لَمْ يَمْسِ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ وَوَيْلٌ لِّلْكُفَّارِ  
مِنْ عَذَابٍ شَدِيدٍ ②

الَّذِينَ يَسْتَحْبُونَ الْحَيَاةَ الدُّنْيَا  
عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنِ  
سَبِيلِ اللَّهِ وَيَبْغُونَهَا عَوْجًا  
أَوْلَئِكَ فِي ضَلَالٍ بَعِيدٍ ③

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ  
قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيَضْلُلُ اللَّهُ  
مِنْ يَشَاءُ وَيَهْدِي مِنْ يَشَاءُ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ④

وَلَقَدْ أَرْسَلْنَا مُوسَى بِعَائِتَنَا  
أَنْ أَخْرِجْ قَوْمَكَ مِنَ  
الظُّلْمَةِ إِلَى النُّورِ وَذَكَرْهُمْ  
بِأَيْمَنِ اللَّهِ إِنَّ فِي ذَلِكَ  
لَا يَتَ لِكُلِّ صَبَارٍ شَكُورٍ ⑤

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ  
اللَّهِ عَلَيْكُمْ إِذَا أَنْجَنَّكُمْ مِنْ عَالَمِ  
فَرْعَوْنَ يَسُوْنُكُمْ سُوءَ

<sup>1</sup> See the Lexicon attached to this Translation for commentary.

<sup>2</sup> The word "Hameed" = "حَمِيدٌ" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

<sup>3</sup> Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

<sup>4</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>5</sup> The word "بَيْبَنٌ" means elucidates, clarifies, i.e. explains plainly Allah's message.

<sup>6</sup> See the Lexicon attached to this Translation for "hekma".

<sup>7</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

and *youthabbehona* (iteratively slaughter they<sup>3</sup>) your<sup>n</sup> sons  
and *yasta'hyo*<sup>8</sup> (they<sup>z</sup> affirmably-let-live) your<sup>n</sup> women;  
and in *tha'lekum* (collective afar that)<sup>x</sup> (is) a great essay  
from your<sup>n</sup> Lord.

العذاب وَيَدْخُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي  
ذَلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِيمٌ

7. And *edh* (*when/since*) *ta'aththba*<sup>9</sup> (*iteratively proclaimed*)  
your<sup>n</sup> Lord, *la'en* (*if indeed*) you<sup>c</sup> thanked, surely [I]  
assuredly<sup>10</sup> augment you<sup>c</sup> and *la'en* unbelieved you<sup>c</sup>  
verily My torment (*is*) assuredly severe.

وَإِذَا تَذَمَّنَ رَبِّكُمْ لَئِن شَكَرْتُمْ  
لَا يُزِيدُنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ  
عَذَابَ لَشَدِيدٌ

8. And said *Mosa* (*Moses*): if you<sup>z</sup> unbelieve you<sup>f</sup> and who<sup>p</sup> (*are*) in the Earth<sup>w</sup> together, so verily Allah (*is*) assuredly<sup>11</sup> Rich Hammeedon (*He Who is multitudinously praised/ He Who is a multitudinous praiser*).

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لِغَنِيٍّ حَمِيدٌ

9. Has not come (*to*) you<sup>b</sup> *naba'*<sup>12</sup> (*piece-of-significant-and-  
availing-news*) (*of*) who<sup>r</sup> of before you<sup>z</sup>: *Noohen's* (*Noah's*)  
people and *Aaden's* and *Thamooda's* and who<sup>r</sup> of  
after them, knows them not except Allah, came<sup>w</sup>  
(*to*) them their messengers<sup>x</sup> by the evidences<sup>w</sup> then  
*raddo*<sup>13</sup> (*they<sup>z</sup> forthwith-returned*) their hands<sup>w</sup> into their  
mouths<sup>14</sup> and said they<sup>z</sup>: verily we unbeliever in  
what you<sup>z</sup> (*had been*) sent by it<sup>x</sup> and verily we (*are*) in  
a doubt, of what [*you<sup>z</sup>*] invite us to [*it<sup>x</sup>*] suspect.<sup>15</sup>

يَا أَيُّهُمْ نَبَّأُ الَّذِينَ مِنْ  
قَبْلِكُمْ قَوْمٌ نُوحٌ وَعَادٌ وَثِمُودٌ  
وَالَّذِينَ مِنْ بَعْدِهِمْ لَا  
يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ  
رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُوا أَيْدِيهِمْ  
فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا  
بِمَا أَرْسَلْنَا بِهِ وَإِنَّا لَفِي شَكٍّ  
مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ

10. Said <sup>w</sup> their messengers: <sup>x</sup> is in Allah a doubt; the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> *Fatte're* (*innately-perfect-Originator*), [He] invites you <sup>b</sup> to forgive [for] you <sup>b</sup> [He] of your <sup>n</sup> offenses and tarries you <sup>b</sup> [He] to *ajalen*<sup>16</sup> (*term-limit*) *musamma*<sup>17</sup> (*that which is designated and/or named*); said they: <sup>z</sup> *en* (*not*) you <sup>f</sup> (*are*) except humans like us, you <sup>z</sup> want to repel us *a'n* (*off*) what [were] our fathers worshipping; so *otona* (*let-come you <sup>z</sup> to us*) by an authority<sup>x</sup> manifester<sup>x</sup>.

قالَ رَسُولُهُ أَفِي اللَّهِ شَكٌ فَاطِرُ  
السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ  
لِيغْفِرَ لَكُمْ مِنْ ذَنُوبِكُمْ  
وَيُؤْخِرَكُمْ إِلَى أَجَلٍ مَسْمَى  
قَالُوا إِنَّ أَنْتَمْ إِلَّا بَنَرٌ مِثْنَا  
تُرِيدُونَ أَنْ تُصْدُونَا عَمَّا كَارَ  
يُعْبُدُ إِبَاؤُنَا فَأَتُونَا بِسُلْطَنٍ  
مَيْنَ

11. Said<sup>w</sup> to them their messengers<sup>x</sup>: *en (not) we except humans like you; <sup>b</sup> [and,] but Allah yamonno<sup>18</sup> ([He] *graces His boon<sup>w</sup>*) on whom <sup>p</sup> [He] wills of His *eba'de* (*worshippers/ submitters/ slaves*); and not [was] for us to*

قالَتْ لَهُمْ رَسُلُهُمْ إِنْ كُنْتُمْ إِلَّا بَشَرٌ  
مِثْلُكُمْ وَلَكُنَّ اللَّهُ يَعْلَمُ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا

<sup>8</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

<sup>9</sup> The word i.e. "أَكْثَرُ الْإِعْلَامِ، قَالَهُ سَيِّبُوِيَّهُ" = "تَادِنٌ" proclaimed. See التاج

<sup>10</sup> The "الـ" in "لـ" لـازدين" and in "الـشـدـيدـ" and "الـقـيـ" in Ayah # 8 below, all are *juratory* "amounting to=" i.e. affirmation, expressed in all cases by "assuredly."

<sup>11</sup> The "الـ" in "القسم" is a *jurator*, "الـ" amounts to "الـ" **التأكيد**, "affirmation, expressed by "assuredly".

<sup>12</sup> See the *Lexicon* attached to this *Translation* for “*naba a*.”  
<sup>13</sup> The word “**لَفْظٌ**” is rooted in “**لَفْظٌ**” meaning *forthwith*, *at once*.

<sup>15</sup> The word “**عَرَوَ**” is rooted in “**عَرَدَ**” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-forthwith-return it<sup>w</sup> you<sup>z</sup>” (S4: 86).

<sup>14</sup> The expression “returned their hands into their mouths” means out of rage towards the messengers, or by way of telling the messengers to “be quiet” or “we are amazed at what you (messengers) are saying”.

<sup>15</sup> The word “**مربيّ**” here is “**معتّ**” = *epithet*, i.e. an “adjective,” however, the word “**suspect**” could fit for a noun or an *adjective*.  
<sup>16</sup> The word “**اللَاطِي**” means *term-limit* see **اللَاطِي**.

<sup>16</sup> The word “الْسَّانِ” means term-limit, see [السَّانِ](#).  
<sup>17</sup> The word “*musamma*” is masculine singular subject.

<sup>17</sup> The word *qusamma* is masculine, singular, subjective noun, meaning: *that which is designated and/ or named.*

<sup>10</sup> The word **بَرَحَ** in **بَرَحَتْهُ** means **يَمْلِكُ**. That a *boon* He *graces* u.



18. Example/parable (*of*) whom<sup>r</sup> unbelieved they<sup>z</sup> by their Lord their works (*are*) like ashes hardened<sup>w</sup> by it<sup>x</sup> the wind<sup>w</sup> in a tempestuous day, not enable they<sup>z</sup> of what they<sup>z</sup> earned over a thing; *tha'leka*(*afar-that-it/*)<sup>x</sup> (*is*) the far the misguidance.
19. Have not [you<sup>s</sup>] seen that Allah created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; *en* (*if*) [*He*] wills undoes you<sup>z</sup> [*He*] and *ya'atee*<sup>x</sup> (*creates/causes to exist*)<sup>x</sup> [*He*] by a new creation.
20. And not *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) on Allah surely *azeez*<sup>34</sup> (*mighty/impracticable*).
21. And appeared they<sup>z</sup> for Allah together; then said the weaklings for whom<sup>r</sup> *istikbaro*<sup>35</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) verily we were for you<sup>b</sup> followers; so are you<sup>f</sup> sufficers<sup>36</sup> *a'n* (*off*) us of Allah's torment of a thing; said they<sup>z</sup> had Allah *hada* (*divinely-guided*) us surely we (*would have*) *hada* (*divinely-guided*) you; <sup>b</sup> equal on us whether we bewailed<sup>37</sup> or *ssabarna* (*we had held on patiently*), not for us of a *maheessen* (*an escape-place*).
22. And said the Satan, *lamma* (*when/whence*) the matter (*had been*) judged/finished,<sup>38</sup> verily Allah promised you<sup>b</sup> the right's promise and I promised you<sup>b</sup> then I unfulfilled<sup>39</sup> (*for*) you; <sup>b</sup> and not [was] for me on you<sup>b</sup> of an authority except that I invited you<sup>b</sup> so *estajabton*<sup>40</sup> (*you<sup>z</sup> compliantly-answered*) for me; so let-not you<sup>z</sup> blame me and let blame you<sup>z</sup> your<sup>n</sup> selves; <sup>w</sup> neither I am *mussrekhey* (*succorer/sought-reliever of*) you<sup>b</sup> and nor you<sup>f</sup> (*are*) *muss'rekhey* me; verily I unbelieved by what you<sup>z</sup> partnered [*me*]<sup>41</sup> of before. Verily the *dha'lumeenda*<sup>42</sup> (*injustice-doers*) for them (*is*) a painful torment.
23. And (*had been*) admitted whom<sup>r</sup> they<sup>z</sup> believed and worked they<sup>z</sup> the righteous-works<sup>w</sup> paradises<sup>w</sup> /-gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (*are*) in it<sup>w</sup> by their Lord's leave, their greeting<sup>w</sup> in it<sup>w</sup> (*is*): peace.
24. Have not seen [you<sup>s</sup>] how struck Allah a parable<sup>x</sup>-

مَثُلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
أَعْمَلُهُمْ كَمَا دَأَبْشَرَتْ بِهِ الرُّسُمُ  
فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ  
مَمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ  
هُوَ الظَّلَلُ الْبَعِيدُ

الْمَرْتَأْنَ اللَّهُ خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُذْهِبُكُمْ  
وَيَأْتِيَنَّ بِخَلْقٍ جَدِيدٍ

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

وَبِرُّوا لِلَّهِ جَمِيعًا فَقَالَ الْمُضْعَفُوْا  
لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ  
تَبَعًا فَهَلْ أَنْتُمْ مُغْنِوْنَ عَنَّا مِنْ  
عِذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ  
هَدَنَا اللَّهُ هُدِينَاكُمْ سَوَاءٌ  
عَلَيْنَا أَجْزَعُنَا أَمْ صَبَرْنَا مَا لَنَا

وَقَالَ الشَّيْطَنُ لَمَا قُضِيَ الْأَمْرُ  
إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ  
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ  
لَيْ عَلَيْكُمْ مِنْ سُلْطَنٍ إِلَّا أَنْ  
دَعَوْتُكُمْ فَاسْتَجَبْتُكُمْ لِي فَلَا  
تَلُومُونَ وَلَوْمُوا أَنفُسَكُمْ مَا أَنْتُمْ  
بِمُصْرِخَكُمْ وَمَا أَنْتُمْ  
بِمُصْرِخٍ إِنْ كَفَرْتُ بِمَا  
أَشْرَكْتُمُونَ مِنْ قَبْلُ إِنْ  
أَطْلَمْمِينَ لَهُمْ عَذَابُ أَلِيمٍ

وَأَدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلَاحَتِ جَنَّتٍ تَجْرِي مِنْ تَحْتَهَا الْأَنْهَرُ خَلْدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحْيِيْهِمْ فِيهَا سَلَمٌ

<sup>34</sup> The word “عزيز” has many meanings, among them are: *mighty, impracticable, and infeasible*.

<sup>35</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word..

<sup>36</sup> The word “**مقون**” has *triple* meanings: (1) *sufficers*, (2) *enrichers*, (3) *benefiting*.

<sup>37</sup> The word “جزع” of “جز عنا” has several meanings, among here: bewailed. See **الناتج**.

<sup>38</sup> The word “**هُصِيٰ**” in **هُصِيٰ** bear the dual meanings of (1) judged, or (2) finished.

<sup>39</sup> The word “**حَفَّ**” mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation).  
<sup>40</sup> The word “**اسْتَجَابَ**” is *answered plus made available* what was *requested* i.e. “*favorably-answered*”

<sup>40</sup> The word "سبّهم" is *answered plus made available* what was requested, i.e. "favorably-answered."

<sup>41</sup> The letter "نون الوقاية او العاد, حيث لا يستغنى عنها" "شّركتون" in "شّركتون" which precedes the speaker's pronoun "ي." The speaker's pronoun is omitted, for "التحفيف" = "اع اب القرآن, محمد صاف" = "alleviation/lightening" or *Avat'* end harmony (*rhymer*). See

<sup>42</sup> سرطان، اسرار، حموده صاصي =**الظلماء** = "the injustice-doers", as "الظلم" = "injustice". See the Lexicon attached to this *Translation*.

/example<sup>x</sup> a good <sup>w</sup> word <sup>w</sup> like a good <sup>w</sup> tree<sup>w</sup> its <sup>w</sup> origin (is) firm and its <sup>w</sup> [branch] (is) in the sky. <sup>w</sup>

25. To'ateew<sup>w</sup> ([It<sup>w</sup>] churns-out) <sup>w</sup> its <sup>w</sup> okola (fruits/ crops/ edibles) every period by its<sup>w</sup> Lord's leave; and strikes Allah the parables/examples for the mankind, la'alla (craving currently unavailable deed that/ perhaps) they bethink they. <sup>z</sup>

26. And a parable/example (of) khabeethaten (wicked/ bad/ ill-natured) word<sup>w</sup> like a khabeethaten tree<sup>w</sup> uprooted from the Earth's<sup>w</sup> top, not for it<sup>w</sup> of an abode.

27. Allah firms whom<sup>r</sup> they<sup>z</sup> believed by the say<sup>x43</sup> the firm (immutable)<sup>44</sup> in the life<sup>w</sup> (of) the world<sup>w</sup> and in the Hereafter<sup>w</sup> and Allah misleads the dha'lemeena<sup>45</sup> (injustice-doers) and does Allah whatever<sup>46</sup> [He] wills.

28. Have not seen [you<sup>s</sup>] to whom<sup>p</sup> substituted (i.e. betook) they<sup>z</sup> Allah's boon<sup>w47</sup> (for) an unbelief and settled their people the home<sup>w</sup> (of) the worthlessness.

29. Hell <sup>w</sup> yasslanna<sup>48</sup> (they <sup>z</sup> be broiled on/ by) it <sup>w</sup> and wretched the abode.

30. And they<sup>z</sup> made for Allah compeers to mislead they<sup>z</sup> a'n (off) His path; let-say [you<sup>s</sup>]: tamatta'ao (let-relish you<sup>z</sup> the temporary worldly delight), so verily your<sup>n</sup> destiny (is) to The Fire.<sup>w</sup>

31. Let-say [you<sup>s</sup>] for My eba'de (worshippers/ submitters/ slaves) who<sup>r</sup> they<sup>z</sup> believed youqehmo<sup>49</sup> (to: they<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayers<sup>w</sup> and expend they<sup>z</sup> of what razagna (We provided-/ allotted) them secretly<sup>x</sup> and overtly<sup>w</sup> from before that yaa'teya (approaches/ comes) a day<sup>x</sup> neither a selling in it<sup>x</sup> and nor khelalon (ultimate-friendships).

32. Allah, Who created the Heavens<sup>w</sup> and the Earth <sup>w</sup> and [He] descended from the sky <sup>w</sup> water <sup>x</sup> then akhraja ([He] produced/ emerged) by it<sup>x</sup> of the thamara'te<sup>w</sup> (trees/ plant crops/ fruits) <sup>w</sup> a rez'qan<sup>x</sup> (provision/ victuals for sustenance/ rain)<sup>x</sup> for you<sup>b</sup> and [He] subjugated for you<sup>b</sup> the folka<sup>w</sup> (ship/ ships) <sup>w</sup> to run<sup>w</sup> in the sea by

كَلْمَةٌ طَيِّبَةٌ كَشَجَرَةٌ طَيِّبَةٌ أَصْلُهَا

ثَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ

تُقْنَ أَكْلُهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

لَعَلَّهُمْ يَتَذَكَّرُونَ

وَمِثْلُ كَلْمَةٍ حَبِيبَةٍ كَشَجَرَةٍ

حَبِيبَةٌ أَجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ

مَا لَهَا مِنْ قَرَارٍ

يَبْثِثُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ

الثَّابِتُ فِي الْحَيَاةِ الدُّنْيَا وَفِي

الْآخِرَةِ وَيُضْلِلُ اللَّهُ الظَّالِمِينَ

وَيَفْعُلُ اللَّهُ مَا يَشَاءُ

\* أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا

نِعْمَتَ اللَّهِ كُفَّرُوا وَأَحْلَوْا قَوْمَهُمْ

دَارُ الْبُوَارِ

جَهَنَّمُ يَصْلُوْنَهَا وَيَعْسَ الْقَرَارِ

وَجَلَوْا لِلَّهِ أَنْدَادًا لِيُضْلُوْا عَنْ

سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنْ

مَصِيرَكُمْ إِلَى النَّارِ

قُلْ لِعَبَادِيَ اللَّهِ ءَامَنُوا يُقِيمُوا

الصَّلَاةَ وَيُنْفَقُوا مِمَّا رَزَقْنَاهُمْ

سِرَّاً وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِي

يَوْمَ لَا بَيْعٌ فِيهِ وَلَا خَلْلٌ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ

وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ

مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّمْرَاتِ

رِزْقًا لَكُمْ وَسَخَرَ لَكُمُ الْفَلَكَ

لِتَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

<sup>43</sup> The commentators of the Qur'an say that the "firm say" is: لا إله إلا الله وأن محمدا رسول الله.

<sup>44</sup> That is the *stable*, the *firmly fixed* say. It is: "لَا إِلَهَ إِلَّا اللَّهُ" translated as "No an *elaba* (a *deity*) except Allah." The word "ثَابِتٌ" is "ثَابِتٌ لِلْقَوْلِ" so it is an *epithet, adjective* qualifying the say. See عراب القرآن، لمحمود صافي.

<sup>45</sup> The word "ظَالِمٌ" = "the injustice-doer," as "الظَّالِمُ" = "injustice." See the Lexicon attached to this Translation.

<sup>46</sup> The particle "ما" is "إِسْمٌ مُوَصَّلٌ" = conditional noun/particle; or "ما" = "أَنْدَادًا لِيُضْلُوْا" = connective noun meaning *that which*. See إعراب القرآن، لـ أَحمد الحلبـ and إعراب القرآن، لـ محمود صافي.

<sup>47</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>48</sup> The word "يَصْلُوْنَ" transliterated "yasslanna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

<sup>49</sup> The word "يُقِيمُوا" is rooted in "أَقَامَ" = upheld. Linguistically "أَقَامَ" means:

"أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمْرَ على دَوَامِ الدَّوَامِ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعِنْ، مَعْرُوفٌ لِدَى الْحَاضِرِ مُسْبِقاً"

So, "يُقِيمُوا" means they: (1) upheld/ fulfill, in the sense of *continuedness and keep up of all the prescribed obligations*, of the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: Prayer and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold/ maintain and perform it*.

33. And subjugated [He] for you<sup>b</sup> the sun<sup>w</sup> and the moon<sup>x</sup>  
*da'ebay'ne<sup>99</sup>* (*both wontedly-successors*) and subjugated [He]  
for you<sup>b</sup> the night and the *naha're* (*between sunrise and sunset*).

وَسَخَرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَآبِيَنْ

وَسَخَّرَ لَكُمُ الْأَيَّلُ وَالنَّهَارَ

وَإِنَّكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ  
وَإِن تَعْدُوا نِعْمَةَ اللَّهِ لَا  
تَحْصُوْهَا إِنَّ الْإِنْسَنَ لَظَلُومٌ  
كُفَّارٌ<sup>٢٦</sup>

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذِهِ  
الْبَلَدَ إِعْمَانًا وَاجْتَنَبَيْ وَيَنِيْ أَنْ  
نَعْبُدَ الْأَصْنَامَ

رَبُّ لِئَنْ أَصْلَنَ كَثِيرًا مِنْ  
النَّاسِ فَمَنْ تَبْعَثِي فَإِنَّهُ مِنِي  
وَمَنْ عَصَمِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

رَبَّنَا إِنَّ أَسْكَنْتُ مِنْ ذُرْيَتِي بِوَادٍ  
غَيْرَ ذِي زَرْعٍ عِنْدَ بَيْتِكَ  
الْمُحْرَمٌ رَبَّنَا لِيُقِيمُوا الْصَّلَاةَ  
فَاجْعَلْ أَفْعَدَةَ مِنَ النَّاسِ  
تَهُوَ إِلَيْهِمْ وَأَرْزُقْهُمْ مِنْ  
الثَّمَرَاتِ لِعَلَّهُمْ يَشْكُرُونَ

رَبَّنَا إِنَّكَ تَعْلَمُ مَا تَخْفِي وَمَا نُعْلِمُ  
وَمَا تَخْفِي أَعْلَى اللَّهِ مِنْ شَيْءٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاوَاتِ

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى  
الْكِبْرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ  
نَّقِ لِسَمْيَعُ الدُّعَاءِ

34. And *aa'takum* ([*He*] accorded/ gave you<sup>b</sup>) of all what you asked Him; and *en* (*if*) you<sup>z</sup> count Allah's boon<sup>w100</sup> not *tobssoha*<sup>101</sup> (*comprehensively reckoned it*<sup>w</sup> *you*<sup>z</sup>); verily the mankind (*is*) surely *dhalomon*<sup>102</sup>, (*iterative injustice-doer*) *kaffaron*<sup>103</sup> (*ever/stout ingrate*)

35. And *edh* (*when/ since*) said *Ebraheemo* (*Abraham*): my Lord let-make [*You<sup>s</sup>*] this, the *balada* (*region/ settlement*) secure and let-far-side<sup>104</sup> me [*You<sup>s</sup>*] and my sons to [*we*] worship the idols.

36. My Lord: verily they<sup>y</sup>, assuredly misled<sup>w</sup> many of the mankind; so who<sup>a</sup> [he] followed me, so verily he(is) of me and who<sup>a</sup> [he] disobeyed me, so verily You<sup>g</sup> (are) *Ghafooroon (iterative Forgiver), Rabeemon (iterative mercy Giver)*.

37. (O), our Lord: verily I settled of my progeny<sup>w</sup> by a valley other than possessor (*of*) *zar'en* (*crops about to be harvested/ sprouts*) at Your House The Sacred; (O), our Lord: to *youqeymo*<sup>105</sup> (*they*<sup>z</sup> *up-to-fulfill the prescribed obligations of*) the Prayer<sup>w</sup> *they*<sup>z</sup> so let-make [You<sup>s</sup>] *af'edatan* (*hearts/ minds*) of the mankind *tahwee*<sup>106</sup> (*to fleetly-fall coming*) to them and let-provide them [You<sup>s</sup>] of the *thamara'te*<sup>w</sup> (*trees/ -plant crops/ fruits*)<sup>w</sup> *la'alla* (*craving currently unavailable deed that/ perhaps*) *they*<sup>z</sup>, thank *they*<sup>z</sup>

38. (O), our Lord: verily You<sup>g</sup> know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth<sup>w</sup> and nor in the sky. <sup>w</sup>

39. The praise (*is*) for Allah, Who granted for me on<sup>107</sup> the *keba're* (*agedness/oldness*) *Ismaela* (*Ishmael*) and *Is-haqa* (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to*) the prayer.

<sup>99</sup> The word “دَانِبِينَ” there is no English equivalent for it *per se*. However, closest to it could be “*both continuously-successors*,” as “*successor*” alone could stand for: “خَالِفٌ، عَاقِبٌ، وَارِثٌ.” So, *qualifying* successors with “*continuously*” imparts *corrects* inference, and *eliminates* the ideas of: “خَالِفٌ، عَاقِبٌ، وَارِثٌ” all together.

<sup>100</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon")

<sup>101</sup> The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See *الصائرات*.

<sup>104</sup> The word **اجتنب** means *disperse me, put me aside or side me off*, i.e. **صرخی و ابداعی جنب ای سری**.

<sup>106</sup> The word “~~εσσεται~~” means: *fleethy (quickly) fall*

<sup>107</sup> The prepositional Arabic article **عَلَى** – *on* has many meanings, among them: (1) **الرَّفِيْقَ** – *accompaniment* and (2) **الْإِسْتَعْلَاءُ** = *superiority or being on top*. In this case **عَلَى** is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact of “old age” procreation was still possible. Because of Allah’s say so.*

40. My Lord: let-makeme [You <sup>s</sup> ] the Prayer's <sup>w</sup> maintainer and of my progeny <sup>w</sup> [too]; our Lord: and <i>taqabbal</i> <sup>108</sup> ( <i>let-clemently accept</i> [You <sup>s</sup> ]) [my] <sup>109</sup> invocation/prayer.	<b>رَبِّ أَجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمَنْ ذَرَّنِي رَبِّنَا وَتَقْبِلَ دُعَاءَ رَبِّنَا أَغْفِرْلِي وَلَوْلَدِيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ</b>
41. (O), our Lord: let-forgive for me [You <sup>s</sup> ] and for my begetter-parents and for the believers day <i>yaqumo</i> ( <i>ups-to-fulfill</i> ) <sup>110</sup> the reckoning.	<b>وَلَا تَحْسَبْنَ اللَّهَ غَفِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤْخِرُهُمْ لِيَوْمٍ تَشَخَّصُ فِيهِ الْأَبْصَرُ</b>
42. And let-not assuredly [you <sup>s</sup> ] count Allah (is) a neglector <i>a'n</i> ( <i>regarding</i> ) what work the <i>dha'lemona</i> <sup>111</sup> ( <i>injustice-doers</i> ); verily only [He] delays them for a day <sup>x</sup> gaze in it <sup>x</sup> the sights.	<b>مُهْطِعِينَ مُقْبَنِي رَعْوِسِهِ لَا يَرَأُنَّ إِلَيْهِ طَرْفَهُمْ وَأَفْعَدَهُمْ هَوَاءُ الْأَبْصَرُ</b>
43. <i>Muht'eenā</i> ( <i>hasteners-gazers and extended necks</i> ) <i>muq'ne'ey</i> ( <i>raisers of their heads</i> ) they <sup>z</sup> not <i>yartaddo</i> ( <i>forthwith-returns</i> ) to them their glance and their <i>af'edato</i> <sup>112</sup> ( <i>hearts/ minds</i> ) ( <i>are</i> ) <i>hawa</i> ( <i>empty/ vacuous</i> ).	<b>وَأَنذِرْ أَنَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابَ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبِّنَا أَخْرَنَا إِلَى أَجَلٍ قَرِيبٍ خَبَّ دَعْوَتَكَ وَنَبَّعَ الرَّسُلُ أُولَمْ تَكُونُوا أَقْسَمُّمُ مَنْ قَبْلَ مَا لَكُمْ مِنْ زَوَالٍ</b>
44. And let-warn [you <sup>s</sup> ] the mankind ( <i>about a</i> ) day <sup>x</sup> ( <i>during which</i> ) <i>ya'atee</i> <sup>x</sup> ( <i>approaches/ comes</i> ) <sup>x</sup> them the torment then say who <sup>r</sup> <i>dhalamo</i> <sup>113</sup> ( <i>they<sup>z</sup> wronged</i> ): our Lord let-tarry us [You <sup>s</sup> ] to a near <i>aja'len</i> <sup>114</sup> ( <i>term-limit</i> ), we answer Your invitation and <i>natta'be'o</i> ([we] <i>closely-follow</i> ) the messengers; did [and] <sup>115</sup> not had <i>aqsamtom</i> ( <i>oathed you<sup>c</sup></i> ) of before not for you <sup>b</sup> of a cessation.	<b>وَسَكَنْتُمْ فِي مَسَكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلَّبُاهُمْ وَضَرَبَنَا لَكُمْ الْأَمْثَالَ</b>
45. And dwelled you <sup>z</sup> in dwellings ( <i>of</i> ) whom <sup>r</sup> <i>dhalamo</i> <sup>116</sup> ( <i>they<sup>z</sup> wronged to</i> ) their selves <sup>w</sup> and manifested for you <sup>b</sup> how We did by them and We struck for you <sup>b</sup> the parables/ examples.	<b>وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ كَاتَ مَكْرُهُمْ لَتَرُولَ مِنْهُ الْجَبَالُ</b>
46. And <i>qad</i> ( <i>already and affirmatively</i> ) machinated they <sup>z</sup> their machination and Allah has their machination <sup>x</sup> and <i>en</i> ( <i>albeit</i> ) [was] their machination <i>letazola</i> ( <i>to terminate/ cease</i> ) from it <sup>x</sup> the mountains.	<b>فَلَا تَحْسِنَ اللَّهُ مُحْلِفٌ وَعَدِهِ رَسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو أَنْتِقَامٍ</b>
47. So let-notassuredlyreckon [you <sup>s</sup> ] ( <i>that</i> ) Allah (is) <i>mukh-lefa</i> ( <i>not-fulfiller</i> [He]) ( <i>of</i> ) His promise ( <i>to</i> ) His messengers; verily Allah (is) Mighty, revenge-possessor.	

<sup>108</sup> The word used in The Qur'an is “*اقْبَلَ*” “*تَقْبِلَ*” “*not*” =accept. Thus, “*تَقْبِلَ*” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, *تَقْبِلَ* = *let-clemently accept* [You<sup>s</sup>].

<sup>109</sup> The speaker's pronoun “*ي*” in “*دُعَاءَ*” by Arabic (*linguistic*) Rule, is *omitted*, for “*الْتَّخِيفُ*” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمد صافي*

<sup>110</sup> The word “*يَقُومُ*” = “*up*” = “*get up or rise*” (*in the intransitive sense*), i.e. *happen*.

<sup>111</sup> The “*ظَالِمُونَ*” = “*the injustice-doer*,” as “*الظَّلَمُ*” = “*injustice*.”

<sup>112</sup> The Arabic word “*الْأَفْدَةُ*” is plural of “*فُؤَادٌ*,” thus = *hearts/minds*.

<sup>113</sup> See the *Lexicon* attached to this *Translation* for “*فَاعِلُ الظَّلَمِ*” = “*ظَالِمٌ*” = “*injustice-doer*” and “*ظَلَمٌ*” = “*wronged*.”

<sup>114</sup> The word “*الْأَجَلُ*” means *term-limit*, see *اللَّسَانُ*.

<sup>115</sup> The Arabic interrogative-castigatory particle “*أَوْلَمْ*” (implying negation) is made up of *three parts* (ا), (و), (م) (و), (أَوْلَمْ) meaning: does *it*, referring to the *fact, or sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

<sup>116</sup> See footnote 2742 regarding “*فَاعِلُ الظَّلَمِ*” = “*ظَالِمٌ*” = “*injustice-doer*” and “*ظَلَمٌ*” = “*wronged*.”

48. Day the Earth<sup>w</sup> (is to be) substituted other than the Earth<sup>w</sup> and the skies<sup>w</sup> [too] and appeared/outstood for Allah, The One The *Qahha're* (Ever/Stout Subduer).

49. And [you <sup>s</sup>] see the criminals, then-day *mugrraneen* (iteratively<sup>117</sup> bounded/paired) in the fetters.

50. Their *sarabeelo* (raiments/mail) (are) of pitch; and overlays their faces the fire.<sup>w</sup>

51. To requite Allah each self<sup>w</sup> what it<sup>w</sup> earned; <sup>w</sup> verily Allah (is) swift (in) the reckoning.

52. This(is) an announcement<sup>x</sup> for the mankind and to (be)warned they<sup>z</sup> by it<sup>x</sup> and to know they<sup>z</sup> that only He (is) *Elalon* (Deity) One, and to *yadhdhakkara* (repetitively-reminisce), the *alba'be*<sup>118</sup> (the hearts-intellects) possessors.

يَوْمَ تَبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ  
وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ  
الْقَهَّارُ ﴿٤٩﴾

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَبِينَ  
فِي الْأَصْفَادِ ﴿٥٠﴾

سَرَابِيلُهُمْ مِّنْ قَطْرَانٍ وَتَغْشَى  
وُجُوهَهُمْ النَّارُ ﴿٥١﴾

لِيَجْزِيَ اللَّهُ كُلُّ نَفْسٍ مَا كَسَبَتْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾

هَذَا بَلَّغُ لِلنَّاسِ وَلَيُنَذِّرُوا بِهِ  
وَلَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ  
وَلَيَذَكُّرُ أُولُوا الْأَلْبَابُ ﴿٥٣﴾

<sup>117</sup> The word “البصائر” and “النَّاجِ” for “التكثير” see “مُقْرَبِينَ”.

<sup>119</sup> See the Lexicon attached to this Translation for “ذُو الْأَلْبَابِ” = the *albab's* possessors. +